

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the—churches."

VOL. XIV.—NO. 47.]

HARTFORD, SATURDAY MORNING, DECEMBER 5, 1835.

[WHOLE NO. 722.]

THE CHRISTIAN SECRETARY.
PUBLISHED BY PHILEMON CANFIELD,
HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE
CHRISTIAN SECRETARY ASSOCIATION.
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REVIVALS.

From the Christian Index.

JONESBOROUGH, Jefferson Co., Ala.
Oct. 12th, 1835.

Father Mercer,

As we have no medium in our own State,
through which to give information, relative to
the state of religion, we are led to the necessity
of sending our communications beyond its bor-
ders for publication. I, in conjunction with an-
other brother, have been requested, by many
good brethren, to write a short account for inser-
tion, in your valuable paper, of the fruits of a
Baptist Camp-meeting held with the Cahawba
Baptist Church, in this county.

The meeting was appointed to commence on
Friday before the first Sunday in this month.
The day arrived, but every prospect presented
a gloomy aspect; the brethren seemed to be
somewhat cast down, from the expectation, that
few of the preaching brethren would be with
them, but their hearts were engaged in prayer
to Almighty God, that he would send them such
as would be useful; and the Lord answered their
joint supplication, and sent those whose ef-
forts were made effectual in pulling down the
strong holds of the enemy.

The brethren moved into their tents on the
appointed day, and some of the ministering
brethren came in who were not expected; among
whom was brother Ware, of South Carolina,
who was on his way to the State of Mississippi;
but was detained in consequence of the ill health
of his travelling companion. On the second
day of the meeting, divine service was attend-
ed to with considerable energy, but with very
little apparent effect, until the service at night,
when there was some degree of feeling mani-
fested, both by the brethren and congregation,
and there were some that came forward and
occupied the anxious seats, requesting the pray-
ers of God's children. At length Sabbath came,
and the sun shone once more on the scenes of
a guilty world; and in the morning the Chris-
tian's prayer was, that the Sun of Righteous-
ness would rise with healing in his wings, to dis-
pel the darkness from their eyes, the sorrow
from their minds. The services throughout the
day, were conducted with good effect; but the
closing scene was the most interesting, for on
this evening and night, many who had never lis-
tened to the praises of God, were constrained to say,
the Lord is my Saviour, and him only will I
serve; and many of the hearts of the old breth-
ren seemed to be enlivened on seeing their chil-
dren and friends interested in the important sub-
ject of religion.

On the next day, after preaching, and the in-
vitation of mourners, the door of the church
was opened, and nine came forward, and gave
evidence that they have passed from death unto
life, and on the profession of their faith in Christ,
were cordially received into the church. The
balance of the day was spent at the throne of
grace, a solemn time indeed! But the time to
favor Zion had come, yea, the set time; Chris-
tians felt to agonize with their friends and rela-
tions, to help them into the gospel pool, into
which many plunged, and were made whole.—
At this time the work appeared to be general,
and continued until the close of the meeting.—
It was an interesting time on Tuesday, and in
fact, more than what had been, because the
congregation increased, on learning that the
meeting was to be continued to Thursday night.
There were forty-four received into the church
during the meeting, and twenty-eight of these
followed their Saviour into the watery grave, on
Wednesday evening, in the presence of a large
and solemn congregation.—Brethren H. Cox
and W. McCain, administrators.

The exact number that obtained a good hope
through grace, has not yet been ascertained.—
but I believe there were as many as fifty-five
or sixty, that were called out of darkness, unto
the marvellous light, who in time past, were not
a people, but now are the people of God. It
was a glorious time, and to use the language of
the disciples at the transfiguration, "Lord it is
good for us to be here," yes, many hearts were
made to rejoice because of the presence of the
Lord. The language of some was "the King
has appeared in his beauty," while children were
clasped in the arms of their affectionate parents,
and while the weeping wife was sent to bedew
her cheeks with tears of sorrow for an ungodly
husband, and the ministers agonizing with those
who are flesh of their flesh, and bone of their bone.

The ministers in attendance were brethren H.
Cox, William McCain, A. McCain, Peterson
and Ware, who were aided with the feeble ef-
forts of the undersigned, all, with the exception
of brother A. McCain, remained until Thurs-
day, the day on which the brethren took their
leave; it was a solemn time! The preaching
during the meeting was generally practical and
experimental, and was directed principally to
the unconverted.

Dear brother, pray for us that we may be
more thankful for all His benefits; for he has
done great things for us, whereof we ought to
be glad.

Yours in the bonds of faith,
H. H. ROCKETT.

From Zion's Advocate.
REVIVAL IN KNOX.

Knox, Nov. 5th, 1835.

Mr. Editor,

It is gratifying to those who are interested in
the cause of Christ, to learn in any instance, the
progress of the glorious work of God, and the
exchange of error for that which is the gift of
God, and makes his children wise unto salva-
tion. Therefore we should not wish to be
thought boasting, though we take the privilege
to write a few lines, which we wish to commit
to your paper, concerning such occurrences
among us. A few weeks previous to my ar-
rival at this place, God had revived the hearts of
some of his backsliding children, by granting them
the visitation of his Holy Spirit. I had the
happiness of finding these brethren deeply
engaged in the cause of Christ, praying fervently
that sinners might be converted, and the
members of the church increased with such as
shall fill their places, when they shall have
slept the sleep of death. There was a secret
cry to God, with their prayers for the
conversion of sinners, that he would send some
of his servants among them, who would break
unto them the bread of life. This had long
been the prayer of these brethren; as their pas-
tor was far advanced in years, and expecting
soon to rest from his labors. God in his kind
providence directed my footsteps to this place,
where I found a large field open to receive
those, whom God has called to labor for the
good of souls, and for the advancement of his
kingdom on earth, and I felt a particular impres-
sion of duty, as it regards entering this field of
labor; and being earnestly requested by the
brethren to remain with them, I accordingly did
so. The interest which appeared to be excited
among some of the brethren, previous to my ar-
rival, continued to increase, and soon became
more interesting; many whom I found remain-
ing in a backslidden state, soon arose and
came to their Father's house—removed their
stumbling-blocks out of the way, and united in
prayer to God for the outpouring of his Holy
Spirit, to acquaint sinners with their own hearts
and His holy character. This prayer with oth-
ers, offered for the conversion of sinners in this
place, I trust were heard and answered; as the
groans of the wounded, and the songs of the re-
deemed were soon heard among us. A few
days after I came to the place, (after being
qualified to administer the ordinance of bap-
tism,) I had the privilege of burying a number
of willing converts with Christ in baptism.—
And as the work increased rapidly, I was permit-
ted the happiness for several Sabbaths in suc-
cession, to administer this solemn ordinance. And
truly, these seasons were the most solemn and in-
teresting, that I ever witnessed. The work,
though not so powerful as it has been, is still
progressing.

The Baptist church in this place was organ-
ized in the year 1805. Since that time it has
had many hard struggles to maintain its visibil-
ity to the present time. The church consisted
of forty members, the 18th of July last. Since
that time we have received to our fellowship
forty members. "O taste and see that the
Lord is good." I remain respectfully yours.
J. JEWITT.

INTERESTING REVIVAL.—We learn with great
pleasure that an interesting work of grace is
now in progress in the regular Baptist church
in this city. About thirty individuals have
been hopelessly converted to God, and a number
are inquiring in the language of the Jailor in
the Gospel, what they must do to be saved.—
Several Baptist ministers from a distance are
zealously engaged in promoting the work.—
Lex. West. Luminary.

Revival in Brookfield, Ohio—a deaf and dumb
convert.—Asylum for the Deaf and Dumb at
Columbus.—A word in behalf of missions.—
An extract from elder Wm. Sedwick, to the
editor of the Cross and Journal.

NEAR ZANESVILLE, Oct. 23, 1835.

I have returned from a tour of ten days
preaching in the Brookfield and Olive churches,
Morgan county. I am happy to say that the
revival in Brookfield appears to be progressing.
In August I baptized one, in Sept. four, and last
Sabbath week, three; and I hope many more
will soon follow.

Among the number last baptized, was a young
man (Weaden George,) who is deaf and dumb.
He experienced religion some years ago, and
has been a regular attendant of all the meetings,
and of other societies within his reach. For
five or six years he has desired to unite with the
Baptist church, but "was afraid the church
would not receive him, because he could not
talk."

He then spent some time at Columbus, and
can communicate his ideas intelligibly, having
learned "the single hand alphabet." (See Pen-
ny Magazine, Boston edition, vol. 2. p. 332.)
He is highly pleased with the Asylum at Colum-
bus—says, he has been much edified and com-
forted by the religious exercises held in the
institution. Before he went there, "he was
afraid he should get among wild company, and
lose his good feelings." But so far from his
fears being realized, his spiritual strength has

been greatly increased, and he returns very
cheerfully to resume his studies, and he hopes
to enjoy the privileges of the Baptist church in
that place. He showed me a copy of the con-
stitution of a Temperance Society composed of
the Mates in the Asylum. One of the articles,
I observed, made it the duty of the members to
deliver addresses at their regular meetings,
which, I should think, must make their meetings
peculiarly interesting. The state I am sure
ought to be proud of this excellent institution.
And as far as I am informed, much praise is
due its conductors for the moral and religious
instruction imparted to their pupils.

I thought this young man as well prepared
to judge impartially, which was the correct
mode of baptism, as any candidate I ever bap-
tized, as he had witnessed the administration of
all the forms, but had never heard a word said
upon any mode. That God who shewed him
his sins, no doubt directed him in the way he
should go.

I see by your paper that some more of our
Ministers have lately been called by death from
their labors in this world to reap their reward
in another. These mournful events admonish
us, who are left, to work while it is called to
day, and to pray the Lord to send forth more
laborers into his harvest, for the harvest truly is
great, but the laborers are few. I am truly sorry
to learn that the funds of the Convention are so re-
duced that the board cannot sustain its missiona-
ries through the year. There is in this section
a vast field, more than sufficient to occupy the
whole time of all the ministers we have, but
many are confined to very limited bounds.—
How desirable it is, that they be loosed, and let
go, into this vast and withering harvest. When
will the time come, when every one will not
care for his own things, but for the things of
God? When Christians shall feel that they are
stewards, and not the proprietors of their
earthly possessions, and "moreover that it is
required of stewards that a man be found faith-
ful." While reflecting upon these things my
spirit is often stirred within me. In the provi-
dence of God, I am placed in a large field, and
in his strength I shall endeavor to do what I can
towards its spiritual culture. I find but little
time to rest. During the last month, I travelled
a good many miles, visited many families, and
preached twenty-six sermons. Within 27 days
past in this month, I have gone over much
ground, and preached thirty-one sermons. In
mentioning this, I do not wish to be understood
as boasting, I have done nothing to boast of.—
I might have done more. I should be happy to
attend your approaching meeting, but it appears
more important for me to stay in the field, and
let the more capable compose the cabinet. I
hope the subject of domestic missions will occu-
py a prominent place in your proceedings.—
Tell the brethren that the Missionaries are turn-
ing their imploring eyes towards them, and
saying "help us to preach to poor dying sin-
ners."

WM. SEDWICK.

FIRST BAPTIST CHURCH IN BALTIMORE.

It is gratifying to learn that this church is
enjoying prosperity under the pastoral care of
Br. S. P. Hill. Under a recent date, a cor-
respondent writes, "during the past year we
have received to the church by baptism and
letter, within a few of fifty. We have, besides
expenditures of the church, raised for Bible
and Missionary and other benevolent objects,
four or five hundred dollars. We have a Fe-
male Missionary Society of some efficiency and
present funds, which they intend to divide be-
tween the Home and Foreign departments.—
We have a flourishing Sabbath School, and
have established two branch S. Schools.—
Brethren abroad may understand that there is
a church here ready to every good word and
work. You will not find us backward."

From the Religious Herald.
SUSSEX, November 17th, 1835.

Dear Bro. Sands,
We thought, and were afraid, that the revival
at Elam had subsided, but thanks to the Lord, a
happy state of things exists at this time. Our
congregations are numerous, and more than
usually solemn and attentive to the word preach-
ed.

I was highly gratified at our last meeting, to
see that the gentlemen, although compelled to
give up their seats to the ladies in the house,
stood around at the windows and doors, and ap-
peared to be deeply interested in the exercises
of the day.

We may truly say, we sat together in heav-
enly places—for when we gave an invitation to
those who had felt the Lord precious to their
souls to come forward—to see six or eight young
men and women come forward and tell what
the Lord had done for them, was truly affect-
ing, more especially when we recollect the
large number that have previously been added
to the church at this place; making in all more
than forty added by baptism within twelve
months; besides several more that have been
received as candidates for baptism.

I feel gratified in stating to you that the bre-
thren and friends in the upper neighbourhood
near Newville, are putting up a large and com-
modious meeting-house, and in all probability
before our next Association, we shall organize
a church there.

We have also built a new meeting-house, three
or four miles west of the Court House, called
Hunting Quarter, at which place brethren Gor-
don, Cowles and myself, have lately constitu-
ted a Baptist church.

There is likewise a good state of things exist-
ing in Prince George, in which county there is
no Baptist church. This ought not to be, for
I am informed that several persons are pre-
pared to join the Baptists, if there was a church
convenient.

I say this, that the Board, when they meet,
may take the destitution of said county together
with Surry, into consideration; for I think a

people of God seem to feel the necessity of
making constant efforts for the salvation of
their friends and neighbors. May we labor
with delight, and reap in the vineyard of our
Lord.—Home Missionary.

From the Morning Star.

Dear Brethren,—With joy I once more an-
nounce to you, that the church in this place is
again receiving some refreshing from the
presence of the Lord. A number have re-
cently professed hope in the Saviour of sinners.
Last Lord's day I had the happiness of bap-
tizing three happy converts, and our prospects
for a glorious reformation are encouraging.

I would further state, that the last session of
the Catawagus Q. M. was held with the church
in Lyndon, and resulted in a glorious revival
Some twenty or more are rejoicing in the Re-
deemer's pardoning blood. O, that the church
would arise and come to the help of the Lord
against the mighty, and labor in his vineyard.
Then souls would be converted, the efforts of
Christ's ministers would not be lost, but the
very powers of darkness would have to give
way before the truth.

AMOS C. ANDRUS.

At a prayer meeting in Park Street Church,
a few days ago, it was mentioned that a re-
vival had commenced in a town in Maine, where
about 40 persons were hopelessly converted,
about a third part of whom belonged to a Bible
Class. In a town in Norfolk County, Mass., a
revival is said to have commenced, and 20 or
30 are hopelessly converted. In Worcester
County, revivals are said to have commenced
in several towns. The N. H. Observer states,
that "an interesting revival has occurred in the
congregation" at New Market, N. H. "of
which Rev. C. Blodgett is minister." Also,
that a series of meetings has been held in Rev.
M. Bouton's church, at Concord, at which a
good state of feeling prevailed, and "a number
indulge hope of pardoning mercy." The in-
terest, we trust, has not abated.—Eastern Re-
corder.

Brightening prospects in Western Africa.—
The Rev. Thomas Dove, a missionary in Wes-
tern Africa, says—"There is evidently a great
and glorious work going on among many of the
African youth who work the merchant's ves-
sels on the River Gambia. Their thirst for re-
ligious knowledge is intense and ardent—there
is a holy emulation among them to read the
Holy Scriptures and useful books. They often
on their arrival at this place, apply to me for
books. On asking them what kind of books
they require, their reply is, "About God so
loved the world, that he gave his only begotten
Son," &c.

This paragraph is an extract of a letter from
Mr. Dove, who is a Wesleyan missionary, to
the directors of the British and Foreign Bible
Society, dated at McCarthy's Island, March
30th, 1835.—The intelligence ought to encour-
age the efforts, the prayers and labors of
Christians, in behalf of neglected Africa. Mr.
D. adds, that the opposition of Mohammedans
to Christianity has "in some measure abated,"
and that "the Gospel of God our Saviour is
silently winning its widening way in this part
of Western Africa."—S. R. Tel.

From the Religious Herald.

SUSSEX, November 17th, 1835.

Dear Bro. Sands,
We thought, and were afraid, that the revival
at Elam had subsided, but thanks to the Lord, a
happy state of things exists at this time. Our
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stood around at the windows and doors, and ap-
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of the day.

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souls to come forward—to see six or eight young
men and women come forward and tell what
the Lord had done for them, was truly affect-
ing, more especially when we recollect the
large number that have previously been added
to the church at this place; making in all more
than forty added by baptism within twelve
months; besides several more that have been
received as candidates for baptism.

I feel gratified in stating to you that the bre-
thren and friends in the upper neighbourhood
near Newville, are putting up a large and com-
modious meeting-house, and in all probability
before our next Association, we shall organize
a church there.

We have also built a new meeting-house, three
or four miles west of the Court House, called
Hunting Quarter, at which place brethren Gor-
don, Cowles and myself, have lately constitu-
ted a Baptist church.

There is likewise a good state of things exist-
ing in Prince George, in which county there is
no Baptist church. This ought not to be, for
I am informed that several persons are pre-
pared to join the Baptists, if there was a church
convenient.

I say this, that the Board, when they meet,
may take the destitution of said county together
with Surry, into consideration; for I think a

Baptist minister is greatly needed in the above
mentioned counties.

I must conclude by saying, that we have had
a revival at Sappony and Meherrin, both of
which Churches have been considerably
strengthened within a few months past. I have
had the pleasure this year, to baptize in the
above named churches, sixty-five or seventy
persons, for which I may say with David, "Bless
the Lord, O my soul, and forget not all his bene-
fits." Yours truly,

THOS. B. CREATH.

From the Religious Herald.

PETERSBURG, Nov. 16th, 1835.

Dear Bro. Sands,

A revival of considerable interest, has com-
menced in the Baptist Church in this town,
which originated in a meeting began fifteen days
ago, and continued, from night to night, until
the present time. Several persons have pro-
fessed religion, five of whom were baptized yes-
terday. Much seriousness prevailed last night,
many were affected, some considerably, who did
not come forward, while several interesting
youths of both sexes, nobly came forward and
bowed. The members of the church are great-
ly aroused, and feel much concern for the un-
converted. The Lord, I trust, is about to per-
form a glorious work here. Our Methodist
friends are enjoying a precious season also.

Yesterday at one o'clock I left a deeply in-
terested and weeping congregation at Cut Banks.
We had a precious season at the water, where
I baptized a happy young lady who "came out
of the water" rejoicing.

The three last months have been to me the
most delightful I have ever seen. In August,
you are aware, we held a protracted meeting at
Fountain's Creek, in Greensville, and Moody's
Church, in the edge of N. C. The result was,
that about fifty persons professed religion.—
Soon after, nearly forty were baptized at the for-
mer, and several at the latter place. In Septem-
ber we attended a Camp-meeting in Caswell, N. C.
where we had the pleasure of laboring with
Bro. Kerr. It was a very happy time. About
twenty persons, embracing several of talent and
influence, were the fruits of this meeting. The
meeting at Hyco, in Halifax, commenced the 2d
of October. Great hopes were entertained by
the brethren that a glorious time would be seen.
We were not disappointed. Fifty-five profes-
sed to be born again. I intend, the Lord will-
ing, to give you shortly a brief, though some-
what detailed account of that happy meeting, as
I have been requested to do so.

The field of labour where I have, in conjunc-
tion with Bro. Britton, been employed, prom-
ises a glorious harvest. I trust the time is at
hand when this part of Virginia will by intel-
ligent and active effort, add greatly to the in-
fluence and glory of the Baptist denomination.

Affectionately your Brother,

WM. W. SNOW.

PETERSBURG, November 24th, 1835.

Bro. Sands,

Dear Sir,—Since my last communication, the
revival in the Baptist Church in this town has
greatly increased in interest. Nearly thirty
have professed religion, and the number of awak-
ened multiplied greatly. I baptized eight on
Sabbath afternoon; several more are received
—others will be during the week, who will fol-
low the blessed Redeemer next Sabbath.

It is delightful to witness the profound and
solemn attention of the unconverted—the great
anxiety on the part of the Church in their be-
half—and their thankfulness and joy for what
the Lord has done for them. I have had to la-
bour alone since Bro. Braxton left, although we
have written to several brethren to come
and assist. I regret this the more, because it
is probable that the interest would have been
greater, had it been otherwise. It is, however,
a happy time—a very happy time. Sunday
night was a precious season. Although it was
raining at the meeting hour, yet the house was
filled with eager listeners. The excitement
was very great. Several were enabled to trust
in him who died for us. It is my firm convic-
tion that the Lord intends to perform a glorious
work here.

Affectionately yours,

WM. W. SNOW.

Extract of a letter from Elder Cornelius Hoff, a
Missionary of the General Association.

HOFFSVILLE, HARRISON Co., Nov. 9th.

"The Lord is good, he is still answering the
prayers of his children. More than twelve
months ago, the Prunty-town church began to
hold prayer-meetings one Lord's day in each
month. The first time they met, the Lord met
with them, and then they were anxious for an-
other, and in a short time once a month would
satisfy them. They soon began to hold prayer-
meetings during the week, and since last Winter
and Spring the church has been increasing in
life and in every Christian grace.

One of the brethren remarked to me that he
was afraid of these prayer-meetings, he feared
that in a little while they would all want to be
preachers. I rejoice to say his fears have been
in a measure fulfilled—three of the brethren
having taken upon them the gospel yoke, and
entered on the great work of proclaiming the
gospel to perishing sinners.

This church had a most interesting meeting on
Saturday and Lord's day last. Brethren J. H.
Goss and Gawthrop were providentially present.
After brother G. and myself had addressed

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Hymns, and is sold
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given for 1 accom-

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Jesse Peck,
Daniel Burgess,
Fard Woodbridge,
Joseph Church.

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Buffalo Robes.
on hand of their own
complete assortment of
thing season, where their
a good article cannot fail
to their taste, by exam-

expressly for them a sup-
equalled by none in the
assortment of Otter, Sea
and Cloth CAPS, all of
d patterns. Fur Collars,
mings, genuine Buckskin
Children's Mittens, Com-

CHILDREN'S MITTENS, COM-

DLEY & CHALKER.

33.

the assembly, those who wished to join the church were invited to come forward. Two candidates were received. The congregation appeared to be deeply affected, and this feeling was increased when the brethren John and William Davidson, arose and related the exercises of their minds in relation to preaching the gospel. We met again in the evening, when the exercises were continued by brother John Davidson, Husted and myself.

Next morning we met for prayer at 9 o'clock. After preaching we retired to the water-side, where, in presence of 3 or 400 spectators, I baptized 4 willing subjects.

The church at Prunty-town has appointed a special prayer meeting for the missionaries of the cross, and for the advancement of the cause of Christ.

C. HOFF.

From the English Edition of the Bible.

On the last page of the first edition of the English Bible is the following imprint: "Printed in the year of our Lord, MDXXXV, and finished the fourth day of October."

The Bible was Miles Coverdale's version, which was dedicated to Henry VIII. and allowed by royal authority. Coverdale mentions that the King gave this translation to some of the Bishops for their perusal, who alleged that there were faults therein, but admitted that no heresies were maintained: "If there be no heresies," said the king, "let it go abroad among the people."

It is not generally known, perhaps, that there is a copy of Miles Coverdale's Bible in the British Museum. It is a small folio, printed in the black letter. Each book is divided into chapters, but there is no sub-division into verses. After the books of the Old and New Testaments, those of the Apocrypha are inserted with this introduction: "The books and treatises which among the fathers of old are not retained to be of like authority with the other books of the Bible nether are they found in the canon of the Hebrews."

The volume contains many curious engravings. The frontispiece is very elaborate. The upper part represents Adam and Eve after eating the forbidden fruit; opposite this, Christ is treading on the serpent's head. Under these is Mount Sinai, with Moses receiving the two tables of the law, surrounded with flames, among which are several trumpets.

Opposite this, Christ is commissioning the Apostles to preach the gospel, each one of whom is walking away with an immense key on his shoulder. Lower again is the high priest reading the book of the law; and opposite is Peter preaching on the day of Pentecost. At the bottom is exhibited the King, surrounded by his prelates and Nobles, to the former of which his Majesty is presenting the sacred volume. This, no doubt, was intended as a compliment to Henry VIII. to whom the translation is dedicated. These vignettes are comprised in a kind of frame work upon the margin, the title appearing in the centre.

There is a "prologue to the Christian reader," in which Coverdale confesses his "inefficiency to perform the office of translation," but he was impelled to put the Bible into English, having "considered how great pity it was that we should want it so long;" and he says, "it grieved me yet other nacyons shuld be more plentifully provided for with ye Scripture in theyre mother tongue than we. Therefore he thought it his dewtye to do his best, and that with a good will." In many parts it is, of course, inferior to the subsequent translations; but the fact that it was "faithfully and truly translated out of the Doche and Latin into Englishe," coupled with the condition of our language at that day, render it a work worthy of our admiration. Some passages have more simplicity and clearness than even in the translation in common use. For instance, "O that my wordes were written; oh that they were put in a booke; wolde God they were graven wt an yron pen in leade or in stone." Job. 19.—Again, "But sure we are that all things serve for the best unto them that love God." Rom. 8. Other passages display at once the antiquity and the change of meaning which terms have undergone in the course of three hundred years: as in the same chapter of Romans, "They that are fleshly are fleshly indeed; but they that are ghostly are ghostly minded." And in Psalm 91: "So yt thou shalt not neede to be afrayed for any bugges by night, nor for the arrowe that flyeth by daye." The term "buggess" was used in Coverdale's time to signify any thing dangerous or terrific, and not that domestic annoyance, which was not then known in London, the *cimex lectularius*.

In his "prologue," the author gives this advice to his readers: "I exhorte the yf thou finde ought therein yt thou understandest not, or that appeareth to be repugnant, give no temerarious or hasty judgment thereof; but ascribe it to thyne owne ignorance, not to the Scriptures: that ye thou understandest it not, or it is happily oversene of ye interpreters, or wrong prynced. Agayne: it shall greatly helpe ye to understand Scripture, if thou mark not onely what is spoken or writen, but of whom, and unto whom, with what wordes, at what time, where, to what intent, with what circumstance, consyderinge what goeth before, and what followeth after." The following was a prophecy: "God shall not onely send it thee in a better shappe by the mynistracyon of other that beganne it afore, but shall also move the hertes of them which as yet medled not withal to take it in hande, and to bestowe the gifte of their understandyng thereon."

ANECDOTE.

At a dissenting place of worship in Leicester, on Sunday week, an individual happening to be behind time, the minister, who had been before disturbed by persons coming in, told him that he was half an hour too late; but to accommodate him he would begin his sermon again, which he accordingly did.

St. Louis, Mo.—There has been a terrible excitement about abolitionism, and several public meetings have been held. Mr. Lovejoy, Editor of the Observer, considers it as, in part, the work of the Jesuits, who wish to drive him from the city, in revenge for his attacks on Popery. He has been threatened with mobs, every since he published his account of the gunpowder consecration of the cathedral. He has published a long address to his fellow citizens, boldly declaring his abhorrence both of abolitionism and slavery; and maintaining the duty of gradual and safe emancipation; denying that he has ever, knowingly, sent a copy of the Emancipator to any body, but asserting his right to send 10,000 copies, if he sees fit; telling them plainly, that he shall not give up his right of discussing the subject, come what may, and throwing himself on them for protection.

THE COMING OF THE BRIDEGROOM.

Matt. xxv. 10. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut.

The following account has recently been given of a marriage ceremony in the east:—"The bridegroom came from a distance, and the bride lived at Serampore, to which place the bridegroom was to come by water. After waiting two or three hours, at length near midnight, it was announced, as if in the very words of Scripture, 'Behold the Bridegroom cometh, go ye out to meet him.' All the persons employed, now lighted their lamps, and ran with them in their hands, to fill up their stations in the procession: some of them had lost their lights, and were unprepared, but it was then too late to seek them, and the cavalcade moved forward to the house of the bride, at which place the company entered a large and splendidly illuminated area, before he house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut, and guarded by sepoys; I and others expostulated with the door keeper, but in vain. Never was I so struck with our Lord's beautiful parable, as at this moment—"and the door was shut."—Ward's History of the Hindoos.

THE RELIGIONIST.

We first met with this term, some two or three years ago, in an address or sermon by Dr. Wayland. We thought there was something forcible in the term itself, and something still more forcible in the sentiment with which he connected the term. The sentiment was this, that the christian should *everywhere and always* be a religionist, and that, until this is the character of christians in general, the kingdom of Christ cannot generally prevail.

This is only expressing in other words the doctrine of our Saviour, when he says: "Let your light so shine, that others seeing your good works, may glorify your Father in heaven." Never will the light of truth so shine as that mankind, generally or universally, will receive it, until professing christians in general become religionists at all times, in all places, and on all occasions, and in all things. If the light of Christ be emitted by his professed disciples, in the house of worship, or in the prayer and conference meeting only, it will not so shine as to lead sinners to God: Should the sinner hear his vows and his profession of faith and love and hope, in the religious meeting, for one hour, or one day in the week—and then see nothing again in that professor, for six days, but the man of the world! he might reasonably conclude, that the six days' evidence in favor of "the god of this world," far outweighs the one day's testimony in favor of a spiritual life. The longer and louder the Sunday professions and prayers of him who lives to this world the six days, the more efficient infidel-maker he is. "The every day spirit of the professed christian, is that to which the sinner is looking for evidence by which to satisfy himself, whether or not there be any truth in the christian religion. And if ever a sinner is convinced and convicted by the testimony of man, it is by the testimony afforded in the life of that individual whose actions and spirit he has narrowly watched, and in whom he has discovered, at all times, in all places, on all occasions, and in all things, a RELIGIONIST!"

Whoever makes a profession of religion, is watched, and closely watched; and whenever his whole life is found to be in conformity to his profession, irresistible conviction is brought home to the observer's heart, that there is "a reality" in the religion professed.—We speak in reference to the christian religion only—that they who profess a religion which requires no new heart, no dying to self and to this world, should live according to such a religion, would, in the judgment of a reasonable inquirer, give no evidence of the truth of that religion.—There is, therefore, an absolute necessity for christians' acting, everywhere and at all times, on all occasions, and in all things, from a FIXED PRINCIPLE—in order to their glorifying God, and saving souls by their testimony to the TRUTH. And this must be a general thing in the church, before a nation is born to God in a day.

What is that PRINCIPLE from which professing Christians must always act, to afford that omnipotent testimony by which one shall chase a thousand, and two shall put ten thousand of the enemies of ruth to flight? This is the principle—that they are Christ's, soul, body, and property—that they love God with all their heart, and their neighbor as themselves—that all the treasure they are to lay up, is to be laid up in heaven, and that their hopes and hearts are there—that they are to be dead to this world's honors, riches, show and pleasures—that they are not to be conformed to the world, and, that they, nor their fellow-men, can enter heaven, or escape the damnation of hell,

without HOLINESS, conformity, in heart and life, to God's commandments.

When these principles shall be acted out by professors of christianity in general—when they shall have become RELIGIONISTS in their families; in the social circle; in the casual meeting or interview; in the management of their daily business and the ordinary concerns of life; in buying and selling; in giving and receiving; in eating and drinking; in the building and the furnishing of their houses; in their resting and their laboring—finally, when they shall have fully "put on the Lord Jesus Christ, and ceased to make provision for the flesh to fulfill the lusts thereof," then, quickly, all the darkness, and error, and delusion, and infidelity in this world, shall vanish away as the morning mists before the rising sun! Should all who now profess religion, become from this day, thorough religionists, the conversion of this world to Christ would be speedy! Dear reader, shall you and I fulfill our part in this glorious work which our blessed Redeemer has assigned to his disciples?—However others may act, shall we do our duty and enjoy our privilege, of being "co-workers" with him, in bringing souls from the burnings of an endless hell! Oh, then, let us be, at all times, in all places, on all occasions, and in all things, RELIGIONISTS!—Morning Star.

From the Philadelphia Herald.

NIGHT.

"Watchman, what of the night?" "Past twelve, and a rainy morning." "Night is the time of rest," says the poet. But how many there are to whom the night brings no rest—nay, to whom is only a season of labor and fatigue! Little do the sons and daughters of wealth and ease think, as they lay their heads on their downy pillows, how many there are then laboring to prepare necessities, comforts, and luxuries for the enjoyment on the morrow. First, there is the watchman who walks his nightly round to protect our houses from the lurking incendiary, and our persons and property from the prowling thief and burglar;—be the weather what it may, calm or boisterous, hot or cold, he keeps his vigils and proclaims the hours, that we may rest in security. The baker toils through the night, and makes his early tour to his customers, that they may enjoy the luxury of fresh bread, or "hot rolls" upon their table in the morning. The butcher, too, is not permitted to rest his head upon his pillow, while others are fast locked in the arms of Somnus; nor is the physician allowed uninterrupted repose; as disease, aye and death too, steals upon us like a thief at night, he must ever be ready to attend the calls of his patient, and exert his skill to combat the complaints "that flesh is heir to." The driver of the stage coach "bides the pelting of the pitiless storm" the live-long night, that the mail and his passengers may annihilate space, and travel, as it were, "on the wings of the wind."—Then, again, there are the iron founders, the glass blowers, the brewers, &c. to whom night brings no rest. Nor must we forget those who labor to prepare this "folio of four pages"—"may of busy life," nor the carriers, who, long before Phœbus mounts his chariot, hasten their morning round, with the "news of all nations lumbering at their backs." We have said nothing of the merchant whom midnight finds bending over his accounts—nor the lawyer, who labors with anxious care the whole night to prepare for the important trial of a fellow being on the morrow—nor the wan student, whose solitary lamp twinkles at his window night after night, long after the inmates of the house have retired to rest, visions of future fame animating his waning frame, and tempting him to "persevere." We have not mentioned, though we must not forget the anxious, care worn widow and mother, who plies her needle with unceasing diligence, scarcely allowing herself that rest which nature imperiously demands, that she may provide for her fatherless offspring, and keep them together under her own humble roof. While their slumber is undisturbed by the anxieties which waste her frame and drive sleep from her eyes, she sits by a handful of coals and a dim candle, and heeds neither the moanings of the wind nor the watchman's cry of "past one o'clock," though the rising sun must bear witness to her renewed labor.

Happy are they, to whom the demands of society and their own allotted share in the busy scenes of life, permit the enjoyment of "regular hours," and unbroken rest, and who may take their fill of "Nature's sweet restorer, balmy sleep."

For the Christian Secretary.

PARENTS.

Ought Parents to become Sabbath School Teachers? is a question of considerable importance, and should be duly considered by all, especially by those who send their children to the Sabbath School. How christian parents can, with a clear conscience, personally relinquish any part of that high obligation binding upon them, to religiously instruct their children, because they send them to the Sabbath School, yet still take no interest, exert no influence, and perform no labor in those schools, is more than I can comprehend. And that many professedly christian parents do relinquish many of those high and sacred duties, so obligatory upon them, and so justly due their children, from the supposed equivalent which their children may receive from the present system of Sabbath School instruction, I think there is no question, especially if we will but contrast the facts of past periods with the present, shall we not find this often to be the case? If Sabbath Schools languish for want of able and efficient teachers, parents soon notice it, and are the first to complain, for this very simple reason, they are the most interested, the most concerned in the result of their prosperity, (but feel not the right kind of interest, the right kind of concern.) But are the majority of our teachers, parents? Can we expect any thing better than

a low, languishing state, but a complaint of feeble, inefficient teachers, unless the church, unless christian parents, especially, come up to the work, unless they put forth their exertions, and are willing to sustain a due proportion of labor, and to operate for their own children's good? The great mass of our Sabbath School scholars, at the present day, are, by no means, those who are destitute of all religious and moral culture, excepting that received at the Sabbath School; were it not so, I am almost certain the complaint would soon cease, respecting inefficient teachers; for do we not see, in those schools which are composed chiefly of such as are very little benefitted by any instruction, save that obtained at the Sabbath School, those who are the most ignorant, the most destitute, and are most appropriately the objects of Sabbath School instruction; I say, where this is the case, are not the best, and the most efficient teachers operating, and with the most apparent success?

Those teachers who are properly qualified, and can make themselves exceedingly useful in the Sabbath School, feel but little encouragement to sacrifice their time, employ their talents, and deprive themselves of many enjoyments, for the purpose of instructing in the Sabbath School, those children who are abounding with every advantage and privilege, necessary for their mental culture, and moral improvement; children of professedly religious parents, who, it would seem, from the fact of their not taking any part in the labor of the school, send their children to impose that burthen upon others, from which they unwarrantably excuse themselves. From a love of selfish care, they like to have their children out of their way, during the intervals of public worship; at the same time, they like to enjoy the satisfaction of believing that their children are receiving suitable religious instruction, and christian counsel in the Sabbath School—but are too lukewarm, too indifferent themselves, to impart the necessary instruction. Now if these things are so, is it wonderful that the school languishes for want of able and efficient teachers? Is it surprising, when we see those, who, it would appear, ought to be the very first to step forward, who, of all others, are involving the most particular interests, the most backward, the least interested, and using the least exertion, and performing, comparatively, the least amount of labor; this being the case, is it surprising that the school languishes for want of aid?

The idea that the principal amount of this christian labor should devolve upon the younger and more inexperienced part of the community, is erroneous. Those, whose religious knowledge, and long experience, who have been long engaged in the christian warfare, are necessary in any Sabbath School; those whose patience, and tried perseverance, will enable them the better to accomplish the work; those, whose religious knowledge, and christian forbearance and humility, would enable them to set an example, and instruct the young portion of their fellow laborers in this field of christian benevolence. I am fully aware that all parents, cannot, at all times, consistently engage in this work, even though they may send their children to the school; there are exceptions, very many exceptions; but cannot many more do it, than are at present engaged in this work? And is not the positive duty of many, who have never done any thing to aid this cause, to come up to the work, to see to it immediately, that their negative conduct does not in reality, bring about the very state of things of which they complain?

It has, no doubt, pained the heart of many a zealous, faithful laborer in this department, some christian parent, perhaps, (for some parents have come up to the work long ago,) to see this backwardness, this lamentable deficiency, on the part of those very parents, for the good of whose children they were so unceasingly, so faithfully toiling. Had those children no parents, capable of giving them religious instruction, none unto whom they could consistently look for this knowledge, and christian counsel, the effect, the encouragement on the mind of the teacher would have been quite different.

It is certainly highly important that Sabbath Schools be so conducted, improved, and sustained, as to honestly merit all that popularity and worth, which they have enjoyed; yet this cannot justly continue long, unless the schools are replenished, and sustained by able and efficient teachers; the high distinction to which they have arisen may be lost, through the negligence, the stupidity and carelessness of the church. The officers and managers of the Sabbath School, not unfrequently tell us with sorrow—"We do not have altogether such teachers as we wish, but are obliged to take such as we can get." Sad alternative! If christian parents cannot be made to feel their duty, and do it, in this respect. I would merely suggest one remedy, rather than the schools should utterly fail for want of able and efficient teachers, or droop and languish for the want of a sufficiency of such who are qualified, and willing to perform this labor:

Let those who feel willing to engage, or perhaps are already engaged in the business of teaching, but who are sensible of their own inefficiency, and acknowledge themselves, that they ought rather to be taught, than to attempt to teach others, be brought under the influence of a suitable system of instruction, preparatory to the work of a Sabbath School teacher. This instruction might be conferred by the pastor, deacons, or other suitable persons, or by any proper method which the wisdom of the church might adopt; let it take a longer or a shorter period of time, it would be best, eventually, that none engage in this work without suitable preparation, excepting they be previously qualified. The experiment may appear novel to some, but I appeal to any considerate christian, especially to those who have had experience, and been engaged in this department of usefulness, if it would not be altogether better in the result? Do we consider the work of Sabbath School instruction of such

small importance, that it requires no qualifications, no preparation, to suitably and successfully perform it? Is it of no magnitude in comparison with other benevolent objects of the day? If we admit that it is a work of importance, of labor, and of magnitude, and one which will exert a mighty influence, either good or bad, on the present and future destiny of a generation of young immortals, do we not see the propriety, yea, the necessity, of suitable preparation for the work? Do we send, to distant lands, with a consistent expectation of success, the missionary of the cross, without any preparation? Or induct one into the sacred office to labor at home? Such is not the fact: must we not, then, admit that this department of christian benevolence, this enterprise, this labor of love, demands from the church corresponding efforts, and preparation? These remarks are far from intending to discourage any from entering the work, but would have those who enter, first be so prepared, as to avoid the many sore trials, perplexities, and disappointments, which must necessarily be incident to those who endeavor to labor without due qualifications, or suitable preparations; and oh! that christians generally, especially christian parents, would awake, and bestir themselves, and let no sinful indulgence, no love of ease, prevent "a little one from becoming a thousand, and a small one a strong nation."

JUSTITIA.

From Burnish.—The letter, from which an extract follows below, was brought by a ship recently arrived at Philadelphia, and addressed to Mr. S. Holman, (a brother of sister V.) and his wife, of this city. Increased interest is imparted to it by the fact, that Mr. Holman died while the letter was on its passage, and the bereaved widow, by whom we are kindly permitted to give it to our readers, had to read in solitude, what the writer intended for a social repast.

CHUMEAU, April 5th, 1835.

Dear Brother and Sister,—My time has been so completely occupied since we came here, that I have not had time to answer little notes from missionaries at other stations, except one to sister Howard, at Langoon; hearing of the persecutions there, I retired to my little bedroom and fastened the door, resolving to shut out company and write her. But as Mr. V. was gone, there was a continual knocking at my door, with the interrogation, "Is mamma at home?" Several times I had to administer medicines, till my conscience smote me, and I resolved to desist from writing to any, except absolutely necessary. But as I have now dismissed my school, I find myself a little less pressed with cares, and expect to have a little more leisure for a few days, when I expect to join my husband in Mannheim, and there proceed to Tabor, where we expect to spend the rainy season ensuing. And I must say, that we leave this field of our labor with regret. For though cares, anxieties, labor, and fatigue, (and I might say dangers,) have been none here, such as I never knew in A., yet they have all been sweetened by the presence of my Saviour, and by the soul-cheering thought, that I was laboring to promote his kingdom. And now, to tear ourselves away from the poor natives, as they stand weeping around us, entreating us to remain with them, make our very hearts ache. For a number of days before Mr. V. left, (as he told them he should not return,) melancholy sat brooding on every countenance, and some who came in to plead, would burst into tears, and go away without uttering a word. But when they saw him going, they accompanied him to the boat, and with sad hearts, saw him glide down the river, and then returned to the zayat to implore me to remain, since he had gone, urging it as a reason, that if I remained, the teacher would come back quick, but if I went, it would be a great while ere they should see us. But, as it was in consequence of yielding to their entreaties, that beloved sister C. lost her life, we feel ourselves warned, by her example, to flee the impending evil.

As mentioned that our time had been completely occupied, perhaps you would be interested to know in what manner. I shall not have time to enter into particulars, I can only state in general. As for Mr. V. when here, he has spent a great part of his time in giving religious instruction to those who visited the zayat, and in going about the country, making out villages, preaching Christ to all who would hear. He has made several tours out, among which was one to Tah Kro, 40 miles distant, in which tour he visited 13 villages, had vast numbers to listen to him, and returned, although excessively fatigued, yet happy and grateful for the privileges he enjoyed. He has had the privilege of baptizing 5 since we came; many more have asked for baptism, but he thinks best to wait till after the rains. If their religion survives the rainy season, they will probably be baptized and added to the church. He has established two schools, in which we hope so, a forty or fifty more will learn to read.

For a number of weeks after we came, it was very sickly here, and we were forced to spend much of our time in administering medicine, and nursing the sick. Could you have looked in upon us, you would have seen us in the morning, after native worship was through, and the assembly dispersed, take each a load of medicine, and go different ways, stopping at this and that house, giving to each their peculiar circumstances required. But you would have wondered to have climbed up the little slender ladders with us, and crept into the little huts, too low to stand upright in, and followed us across the rude poles that made the floor, to one corner, where you would have seen a human being too ragged, too filthy, too wretched to be described, lying upon a bundle of rags, panting with the jungle fever, pulse, perhaps, 150 in a minute—flesh so hot as to burn our hands to touch them—3 or 6 children standing about, without an inch of clothing, crying for food, or with apprehensions of the death of their sick mother: I say these would make you shudder; and yet these are scenes with which we are daily familiar. Oft times, on leaving these huts, my wearied limbs scarce able to bear me to another, have I felt new life spring through my veins, when I asked myself, "Why was not I born a Burman or a Karen?" "Who made me to differ?"—And, although this has been the most fatiguing, yet not the most uninteresting part of our labors. It follows too closely the example of Him who went about doing good, to be uninteresting. We have, in all cases, been obliged to carry our dishes and a bundle of rags with us, when we went to administer medicine: for I have oft times looked in vain for any kind of a vessel, except the filthy rice pot, and still more filthy conbox; with these, a Karen mind is perfectly content; but in behalf of the christians, I would say, they are getting to be more industrious, and dress themselves more decent, and live more comfortably than others. I can always tell a christian female as far as I can see her, by her whole, clean apparel, and lack of ornaments;—while those who are not christians are clad in rags, and loaded with ornaments.—One female I counted 20 strings of beads, and five bangles. The bangles were the size of rings of log chain. The children, also, who are entirely naked, are loaded with an immense weight of shells, rings, stones, &c. &c. But I see I waste my paper in des.

POETRY.

For the Christian Secretary.
A WARNING TO AN UNFAITHFUL STEWARD.

Disappointment seems to be
The common lot of all, of woman born.
In all pursuits, the ever varying scenes
Of mortal life, from what was known
In days long past, when holy men,
By inspiration led, inscribed this truth:
All, all is vanity.

It sometimes proves, that man,
Mould by compassion for his neighbor's ills,
Pours out his treasures for their kind relief;
And when, in pure benevolence, he seeks
His wealthy neighbor, and portrays
Before him, with a melting heart,
The sufferings of the poor, how keen
Must be his disappointment, when he hears
The cold reply, "I have no mite to give."

'Tis true!
Thou hast no mite to give, for thou,
A steward of the Lord, hast only lent
To thee, the treasures of this world,
That thou mayest deal them out,
As God, thy master, shall direct:
But when He calls, dost thou refuse?
Beware! for now the hour makes haste,
When he shall say, "render to me
A full and true account of all things;
For from this hour, thou shalt no longer be
A steward of my house; for I hear
My spiritual children crying for their bread,
And, from thy door, desponding turn away,
And perish, for the food, which in abundance
I, to thee have given, with this command,
Go, "feed my sheep," the tender of the flock
Protect, and see that thou to others
Do, as thou wouldst have them do to thee.

How fearful is the doom
Of him, who disappoints the flock,
And holds with avaricious grasp,
The things that God demands;
Surely his disappointment will be great,
When God shall call him to his last account.

From the N. Y. Observer.
LETTERS OF A MISSIONARY,
On a visit to this country, to one of his brethren
in India.

INDIA.—No. 1.
NEW YORK, Oct. 1835.

My Dear Brother.—You wish to know what
were my first impressions on returning to my
native land after an absence of fifteen years.
I shall give you some of them, very briefly,
though not altogether as first impressions, be-
cause I preferred waiting a little before saying
anything on such subjects as might appear
differently on a second visit from what they did
immediately on my return, when I was like
one coming from a dark room into the glare of
a meridian sun, liable to view things indistinctly,
and see "men as trees walking." I shall
by no means attempt to speak of all that is im-
pressive here, or in regard to anything, how-
ever important, to describe fully "how it strikes
a stranger," but to throw together a few desultory
thoughts on some leading subjects.

As one going from America to India is
transferred to a new world, so, in returning to
the former, after a long absence, he finds him-
self in the midst of scenes almost as novel as
though never before witnessed. Not only is
the transition very great, from the warmth and
uniformity of a tropical climate to the cold-
ness and variability of this latitude, but from
the bright atmosphere and perpetual verdure of
an island like Ceylon to the clouded skies, bleak
fields, and leafless forests of this country in the
winter and early part of spring. A cold storm
met us as we came near the American coast,
and made the first impression rather chilling.
I am happy to say it was not an omen of the
reception awaiting us from the friends of mis-
sions. That was warm and cordial as the
northwest gale and rain attended with sleet
were cheerless and forbidding; and even the
cold winds produced a happy effect, as they
were healthful and bracing.

The "young folks" with me complained of
the cold which gave them a new sensation.—
As there was frost one morning, and ice on the
deck of the ship, they came to me saying that
their fingers and toes burnt with the cold, and
that the ice burnt their tongues. In coming
up the Delaware, there was an appearance of
dreariness, from the trees being bare of leaves,
in which state I had not seen them for many
years, and from the fields being naked. The
covering of winter had been removed, and the
garb of summer not yet put on. Some of the
older children came to me crying, and asking
me why I had brought them from the beautiful
place where they were born, to such a dismal
looking country? They, however, altered
their minds, after enjoying for a few days the
hospitality of the lovely city where we landed,
and instead of wondering why they were sent
from the place of their birth, they wondered
how their parents could ever have left this de-
lightful land to go to India. Every thing al-
most was to them new and astonishing, and it
was interesting to hear their questions con-
cerning nearly every object they saw. They
were surprised at the style of living, the equi-
page, the splendid houses, and the display of
merchandise in Philadelphia, and they were
thrown into consternation on seeing the inter-
ference, and hearing the profaneness of some
whom they met, and at finding many people in
this country so different from what they had im-
agined. When they first saw the common sailors
on board the "Star," they inquired, are these
Americans? And when afterwards they met
any whose appearance indicated vice or
wretchedness, "We thought," said they,
"that all the people in America were like our
parents." One of them, after visiting several

parts of the country and seeing many people,
remarked, "I am disappointed both in the
country and in the people—the country is much
better than I expected, but the people are not
so good." She thought that many church
members, whom she met, could hardly be
Christians, because they seemed to love each
other so little, to think and speak of God
so seldom, and to serve Jesus Christ no
more; and it is affecting to see in a land which
God hath blessed as He has this, no more
fruit of the transforming influence of the Gos-
pel.

I have been every where much impressed
with the astonishing growth and prosperity of
the country. The changes are almost incredi-
ble. In the Eastern States they are most man-
ifest in the large towns and manufacturing vil-
lages, many of the latter have sprung up suddenly,
almost as by the magic of Aladdin's lamp. In the
"West," they are seen on all sides; for the wil-
derness is changed into a fruitful field, or rather
in many parts into busy bustling cities. Of
this one remarkable instance is Cincinnati,
which within about fifty years contained only
one log hut, and was sold for less than one
hundred dollars, and now is a flourishing city,
much after the model of Philadelphia, with
nearly thirty thousand inhabitants.

The improved facilities for travelling impress
one very forcibly, on a first arrival. You may
go from Boston to Washington, (436 miles) by
steam-boats and rail-roads, in less than forty
hours, and from Philadelphia to Pittsburgh,
(300 miles) over and through the Alleghany
mountains, by inclined planes, tunnels, rail-
roads, and canals, in about the same time, with-
out fatigue. How different this, from the slow
and uncertain method of travelling when we
left home; these routes then requiring, by the
swiftest stages, four or five tedious days and
nights.

You may recollect that a Rajah of Northern
India, when he heard of the arrival at Calcut-
ta of some iron steam-boats, sent an embassy to
the Governor-General, saying that his majesty
had heard there were some iron boats from
England, which would swim on the water; and
that they were pushed against wind and tide by
a sort of devils, who spit fire and smoke as they
went along. His majesty wished to know if
any of those boats could be procured, and any
of those devils hired for his service! What
would he, and what would any of our Hindoo
friends say, were they to see a dozen large
cars, carrying two or three hundred passen-
gers, respectfully following a little brass and
iron "locomotive," which blows, and puffs,
and pants, quicker and quicker, as it rushes
forward, after one or two jerks, like a horse
on a trot, then a gallop, then a run. No doubt,
among men in India, some of the same effects
would be seen as among the lower animals
here; most of whom run away terrified, at the
approach of this animated machine.

One feels in stepping into a car, which is
thus to carry him fifteen, twenty or even thirty
miles an hour, at much less expense than he
could formerly have travelled slowly in a stage
coach, that he does indeed live in a "transition
age," and that the world is in motion; espe-
cially when he sees houses and trees running
rapidly past him, and the rails on the fences
near turned into ribbons!

What will be the moral effect of the various
applications of steam power, can as yet scarce-
ly be imagined. It is, undoubtedly, working a
great change in society. Men who can travel
twenty or thirty miles an hour, are not content
with a slow motion in their common pursuits.
The ends of the country are also brought to-
gether; and while this increases the extent
and activity of commerce, it is a golden bond
of union between the different states, and by
promoting freedom of intercourse, harmonizes
many jarring passions. It affords facilities for
the progress of light and truth, and thus may
promote the spread of the gospel. As it aids
human labor, in a variety of ways, it enables
a few to provide the means of subsistence and
comfort to many. A larger proportion are,
therefore, left without the necessity of manual
labor to exert an influence on mind—an influ-
ence already powerful, and daily becoming
more and more effective for good or for evil.—
Oh! may it all be sanctified. May the ener-
gies of this young and rapidly growing coun-
try, be all directed to those objects which shall
make her a light and a blessing to the world.
The destiny of unborn millions in other lands
require it.

Yours, &c. M. W.

From the Christian Witness,
RECENT JOURNEYINGS, &c.

We reached Brighton—as it is always pro-
nounced, though it is generally spelt Brightelm-
stone.)—at 5 P. M., and, after dinner, had time
merely to look out on this seat of fashion and
royal splendor.

Brighton. On the morning after our arrival,
and before starting for Portsmouth and the Isle
of Wight, we rode an hour around the town.—
It is externally an elegant place; and much
more populous than I had supposed, containing
upwards of 34,000 souls, besides visitors, who,
in the fashionable season, increase the number
to 60,000. It has a very fine beach and bathing
machines; a grand "Marine Parade," or wide
Terrace, occupied by court yards, carriage
road, and foot walks, raised by a noble sea wall
twenty feet above the sea; and, along the whole
extent of this walk, about two miles, one of
the most sumptuous and princely ranges of
buildings that I ever beheld. This range,
called "Brighton Terrace," looks out, with a
Southern aspect, on the limitless sea;—and
as the water on this part of the coast is
shoal, and the vessels stand out to sea, seldom
coming within sight of the town, the view from
the Terrace has all the solitary and solemn
grandeur, all the wide and lonely magnificence
of a mid ocean scene when taken from the
deck of a stately ship. From the terrace, the
town extends back, by an easy upward slope,
enclosing several beautiful squares and some
noble public buildings. Brunswick square, and
Regency square, each built on three sides

of an oblong, rectangular parallelogram, while
the fourth is open to the sea, being, in fact, only
parts of the Terrace, which, at these points,
retreats round those highly embellished and
richly ornamented recesses,—are decidedly the
grandest in the town; being really collections
of palace-like looking edifices, of a very costly
and finished character. The three single ob-
jects, however, that most attracted my attention,
were,—1. "The Chain Pier," a sort of hang-
ing bridge, suspended by long, immense iron
chains, from the elevated points of massive
stone pillars placed at equal distances from
each other, and running out into the sea half a
mile for the purpose of reaching a sufficient
depth of water to allow the landing of steamers,
and other light craft. 2. St. Peter's Church, a
new Gothic edifice, of large dimensions, built
of stone, carved and wrought in the richest
style of the order, and presenting altogether
one of the most perfect specimens of Gothic
architecture, at least of the modern school, that
I have yet seen:—and 3. "The Pavilion," or
Royal Palace, built here by George IV. while
Prince of Wales, first intended as a place for oc-
casional retreat, but afterwards enlarged and
improved into a most splendid affair, the very
stables being, at least in their external finish,
appearance and extent, fine enough for the re-
sidence of ordinary princes.

But, notwithstanding all this outward el-
gance and splendor, Brighton is not a well-
built place. Most parts of it bear marks of
hasty, unsubstantial workmanship. On each
wing of the Marine Parade, or Brighton Ter-
race, are many buildings, grand in their design
and spacious in their extent, which are left in
an unfinished state, and already begin to decay;
their open and exposed walls admitting every
storm, and showing that immense sums of money
have here been improvidently thrown away.
Besides, many other parts of the town bear
marks of careless and hasty workmanship, and
show that this gaudy seat of Royalty was built
more for show and fashion, than for use and
permanency. It has taken more than a thou-
sand years of war and waste, of change and
chance, of fire and flood, to break down the
structures of Roman, Saxon, and Norman ori-
gin in England. And even yet, proud and al-
most imperishable monuments of them remain
to resist the gnawing tooth of time, and to link
a long-gone antiquity with a long-to-come fu-
turity. But it will take a brief portion merely
of that time, even though it sweep by in the
gentle stream of peace, to brush the fairest
part of such mushrooms of fashion as Brighton
level with the dust. Even the gaudy but taste-
ful Pavilion itself, still one of the fashionable
residences of the Monarchy of England,—tho'
apparently well built and of good materials,—
looks so like a tiny toy, in the slightness and
delicacy of most of its ornaments and many of
its proportions, as to impress upon the mind of
the beholder the apprehension that it will have
fallen and mingled with the dust, long before
the time at which its projector would have dated
its ruin.

At the present season of the year, Brighton is a
dull place for one so populous; the period for
the flood tide of fashion from London having
not yet arrived. A few invalids, drawn about
in their sick chairs, which are placed on small
wheels and moved by men, eager to enjoy the
sea air and the sea breeze, both of which are
here very delightful, occasionally make their
appearance. But, for the most part, all is still
in the fashionable quarters of the town; and
hills, containing in conspicuous capitals,
"THIS HOUSE TO LET," embellish the
windows of most of the best houses.

FAITH AND WORKS.

A worthy son of the church in the west
Highlands, who had peculiar opinions touching
the "full assurance of faith," having to cross
a ferry, availed himself of the opportunity to
interrogate the boatman as to the grounds of his
belief, assuring him that, if he had faith, he
was certain of a glorious immortality. The man
of the oar said he had always entertained a
different opinion of the subject, and begged to
give an illustration of his opinion. "Let us
suppose," said the ferryman, "that one of these
oars is called faith, and the other works, and try
their several merits." Accordingly, throwing
one oar in the boat, he proceeded to pull the
other with all his strength, upon which the boat
was turned round and round, and made no
way. "Now," said he, "you perceive faith
won't do, let us try what works can." Seizing
the other oar, and giving it the same trial, the
same consequences ensued. "Works," said he,
"you see won't do either; let us try them
together." "The result was successful; the
boat shot through the wave, and soon reached
the wished for haven." "This," said the hon-
est ferryman, "is the way by which I hope to
be wafted over the troubled waters of this
world, to the peaceful shores of immortality."

The most divine fruits of Christianity, like
those of the private Christian, blossom in se-
cret. As nature is noisy, only when she rends
asunder, but is silent when she brings forth;
so it is the abuse of divine power, which is more
narrated in history; while none know its bless-
ed influences, except only the sufferer who is
refreshed, and the angel who numbers his
dried tears. And who is there that has ever
sat by, as a curious spectator, at that exhibition
which of all others is the greatest in the king-
dom of God, when the heart falls into rebellion
against itself, and flaming lust and smouldering
rancor, amid infinite contests, are extinguished
by the tears of an humility which lies low be-
fore God!—There first, yea there, where not
even the eye of the Christian brother may cast
a glance, is the excellence and glory of him
who is born of the Spirit. There smokes an
incense more precious to the Lord than all the
aloe of the most fragrant good works; since
nothing is greater before God than the proud
heart humbling itself, and divesting itself of
its hidden selfishness before his flaming eye.
—Tholuck.

From the Eastern Baptist.

LETTERS No. II.

ADDRESSED TO THE CHILDREN OF
CHRISTIAN PARENTS.

My Dear Young Friends:—As I have un-
dertaken to write to you on the subject of the
Christian Religion, it will not be considered un-
suitable to my purpose, if I present you with a
summary of the evidences, which are consid-
ered sufficient to establish the truth and divine ori-
gin of the Bible. Not that I would insinuate a
doubt of your having been taught, by your
friends, to believe this book to have come to
us by the authority and inspiration of the Holy
Ghost. Or that you do not acknowledge it as
such. But I wish to second their instructions
and confirm your faith in the word of God; and
thereby fortify your minds against the insidi-
ous designs, and pernicious principles of wick-
ed men, who are laboring to throw contempt on
the religion in which you have been instructed,
and which I wish to recommend to your serious
and candid consideration. If the Bible is the
revelation of God, and designed to make men
wise unto salvation, we may be assured, that
not only those to whom it was first communi-
cated, but undoubted testimony of the fact, but
that God has furnished such evidence as will
fully satisfy every candid person, in all nations
and in all generations. If so, then the only
reason why any persons doubt the oracles of
God is, that they do not investigate the subject.
Or if they do, it is not with a mind unbiased
and unprejudiced. Our Saviour says, "They
will not come unto the light;" and this will be
their condemnation, "that they love darkness
rather than light, because their deeds are evil."

In inviting you to consider the proofs of
the inspiration of the Bible, it will strike your
minds with peculiar force, that one evidence
of this must be looked for in the nature of the
truths revealed; and their suitability to the
condition and necessities of those to whom they
are sent. If the principles revealed are not
accommodated to the wants of man, and suffi-
cient for the purposes for which they are re-
vealed, they are unworthy of the wisdom and
goodness of God. What then is the condition
of the human family; and what are the senti-
ments of the gospel?

Human reason is lost in its researches to find
out how man became what he knows and feels
himself to be. He finds himself in a world of
cares, sorrows, labors and disappointments;
and ten thousand evils which he has not power
to avoid, nor wisdom to trace to their origin.—
He is conscious that he is an impure creature;
and conscience torments him with present
guilt, and threatens him with tremendous evils
to come; but by what means he has been
plunged in this vortex, unassisted reason and
the most mature researches of human wisdom,
are not sufficient to explain. But where the
light of nature is insufficient to guide his wan-
dering steps, revelation comes to his assistance,
and gives full and satisfactory information.—
It teaches him, that God at first created man
in his own image, holy, wise, and possessed of
all that was lovely and pleasing in the eyes of
his Creator; and calculated to render himself
happy in the enjoyment of all the creatures
which God had put in his possession. But it
further informs him, that he is an apostate from
God; and that the circumstances in which he
finds himself, with all the evil he fears in the
future, are the consequences of his rebellion;
and of which his Maker warned him while he
possessed the power, to avoid them.

Thus the sacred Scriptures point out the nature
of the disorder under which man labors; and
then discovers to him an all-sufficient remedy.
It calls to him as an accountable being, as ap-
pointed to undergo an examination at the divine
tribunal; and as unprepared for the awful
trial; as unable to resist the sentence of the
judge; and yet explains to him an ignorant and
wretched sinner, the way by which he may
escape the wrath to come; and enjoy the rich-
est blessings of grace and mercy here; and be
finally raised to the kingdom of God in eternal
glory.

It also provides a train of means, wisely adapt-
ed to his capacity; and suitable to prepare his
heart, for the high and elevated state to which
the grace of God will raise him. These means
are to teach him the ways and will of God; and
without improving them, he will remain the
same ignorant, guilty, unhappy and helpless
creature to all eternity. But following this
glorious light, it will guide him in every duty;
remove every doubt; and will finally land him
on the shores of heaven, free from all the sor-
rows and sins which have attended him in this
fallen state.

To be continued.

A SAILOR CONVERTED BY A CHILD.

A FACT.

Some two years ago, a very profane and
profligate sailor, who belonged to a vessel then
lying in the port of New York, sallied out one
day from his ship into the streets, on a cruise
of folly and wickedness. He very soon met a
pious little girl, whose feelings he tried to
wound by using the most vile and infamous lan-
guage. But he was unexpectedly met by a
most severe rebuke. The little girl looked at
him earnestly in the face—warned him of the
danger of contemning the love and mercy of
God—and with a solemn tone bid him remem-
ber that he must meet her shortly at the bar
of God. This reproof, so unexpected and un-
looked for from such a source, completely un-
manned him. To use his own language, "it
was like a broadside, raking him fore and aft,
and sweeping by the board every sail and spar
prepared for a wicked cruise." He could pro-
ceed no farther, but abashed and confounded,
he returned to his ship. With every exertion
he could not banish from his mind the reproof
of this little girl. Her severe look haunted his
terrified imagination; and her solemn decla-
ration, "you must meet me at the bar of God,"
rang in his ear like a death knell. The more
he reflected upon it the worse he felt. Some-
times he was stung almost to madness, and was

half disposed to seek her out and take her life,
and then his conscience would cry out upon
him in strains of the most awful terror. This
conflict was too severe to continue long. In a
few days his heart broke within him, and he
submitted cordially to the Saviour. He is now
a strict and consistent follower of the Lamb.—
THE HAPPY SAILOR.—Sailor's Magazine.

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FIRE and MARINE INSURANCE. Its capital is ONE
HUNDRED AND FIFTY THOUSAND DOL-
LARS, with liberty to increase the same to Half a
Million. The first named sum is all paid in or secured,
and the whole amount (\$150,000) is vested in Bank
Funds, Mortgages, and approved endorsed notes; all
which, on the shortest notice, could be converted into
cash, and appropriated to the payment of losses. The
Directors pledge themselves to issue policies on as
favorable terms as any other Office in the United
States, and by fairness and liberality in conducting
the business of the Company, they expect to gain the
confidence of the public. The following gentlemen
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Also, just received, the English Annuals for 1836.
Nov. 9.

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Also a few prime BUFFALO ROBES.

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Store 10 rods south west of the
State House, Nov. 7, 1835. } 43

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